OUR GLOBAL BLIND SPOTS

By James L. Brewer

PACIFIC SCHOOL OF RELIGION

Cornelis deKiewiet, President of the University of Rochester, has made an extraordinary and stirring contribution to the causes of liberating education and world peace as related to American foreign policy in his recent article in the Saturday Review entitled: Let's Globalize Our Universities.

The article is concerned with "dangerous illiteracy" of Americans in regard to the current world problems challenge pertaining to China, India and the Arab world; practically, indeed, to the whole old world.

Under an effete preoccupation with the intellectual influence of Western Europe in a editor's apt, descriptive phrase, "we are left with enormous blind spots." These concern, says Dr. deKiewiet, "great areas of the world where history has begun to roll at such a pace that the things on which we place the greatest values—our security, our way life, our economic stability—are intimately affected....History is ahead of schedule."

Only as our education is broadened today to include in its compass a full perspective of the humanities of the other peoples, it is maintained, can we hope to reach, in the coming world, satisfactory relations. We are discovering a new world under compulsion, so great to exaggerate, to develop an effective consciousness of it, a new world produced by the collapse of the west.

Dr. deKiewiet anticipates an acutely controversial reception of his penetrating proposals. He would raise a somber question in saying, "Whether the transfer of power and initiative in our stupendous age will take place without a major disaster, or whether we are about to plunge into a catastrophe more cruel than the sum of those we have now twice endured, it is clear that our ignorance will give us little chance of influencing the revolution that has spilled into most of the world."

Certainly alarming is the tension lately aroused between America and India over the barring of the latter from the Korean peace conference, prompting the astonishingly heat- characterization by Premier Nehru of the United States as "immature" and "bigoted", leading for acceptance of the service of neutral nations to help the political atmosphere and the Asiatic problem.

Pertinently Dr. deKiewiet has commented on India as controlling the balance of power in Asia: "How many people may understand the possibility that the capital event our generation may well be, not the antithesis of Russia and the United States, but the coming effort of a liberal India and a Communist China to solve the same momentous problems of mass distress by the use of very different economic and political principles and procedures?"

In this challenging time of world crisis, Dr. deKiewiet's remarkable article may be viewed as a companion piece to educator Stringfellow Barr's notable pamphlet, "Let's Win the Human Race."

Dr. Barr has said: "Our problems today issue from a revolutionary world, and their solution cannot be found except by a revolution in our thinking. Liberals must seek a way of life relevant to history, not the American way, nor the Russian way, but the world way."

Sociologist Robert Lynd of Columbia University has said:

"The great issue of the times, and man's hope, probably, lies overseas, where one-half of the people of the earth are struggling to their feet against feudalism and colonialism. Americans, despite their brave Point 4 words, are against this momentous forward push. We want things our own way. We cannot see in the calculated twilight in which we are forced to live that this is a historic period of institutional change, when forgotten men are taking their fate in their own hands. In this great moment all our democratic experi-

ence inspires in us as a nation is the demand that other nations fall into the trap into which we are caught. As we fight a rear guard fight, doing what we can, long time is on the side of democratic values, but the new tide will probably have to flow back to us from beyond the seas.

"Asia, Eastern Europe and Africa may evolve new patterns of living, collectively orientated democracy, if they can escape our net and avoid an iron-clad bureaucratic set up, when we Americans may be persuaded to resume our march forward to a new way of life we can respect, and in which we can once again respect ourselves."

In pondering Dr. deKiewiet's heroic reorientation project of a globalizing of the universities by way of dissipating blind spots in international understanding and heart for world composure, is it amiss to regard it as fraught with implications for the Press? For the Press is not without a fondness for looking upon itself as meriting recognition in the responsible role of People's University.

A striking phenomenon of dissent in the pragmatic business domain is appearing in serious concern as to foreign policy and political propaganda.

Need of a change in the climate of opinion for a sound world perspective, so striking envisioned by Dr. deKiewiet, finds related support in criticism by E.M. Spinner, prominent Chicago banker and merchant, in the September 12 Nation, by way of an open letter to the extremist radio broadcaster John P. Flynn. He calls the latter to account for a radio series referred to as "either poorly informed or careless with your facts."

Comments Mr. Spinner: "Many of our commentators and editors no longer make any attempt to examine the cause and effect of the violent changes that are taking place all over the world—changes in which we are playing a major role. In fact they attack those who do try to apply common sense to such questions. This phobia for all ideas or expressions of a liberal nature has been carried to a point where a free and open discussion of the world's greatest problem—Communism—is no longer possible. We lack a realistic approach to a world one-half of which is now communistically inclined or actually communist...It is increasingly obvious that Communism can't be destroyed by force alone."

As further testimony of this signal change the conservative Philadelphia Evening Bulletin recently took strong exception to Secretary Dulles' American Legion address, as threatening H-bomb warfare against the Chinese.

A number of Pennsylvania big business leaders (Westinghouse, Bethlehem Steel, General Motors and Dupont representatives) at the same time have openly disapproved a war-spreading program.

Senator Martin, calling for reduction of defense spending, has declared, "I fear internal collapse more than outward aggression."

Steel magnate Ernest T. Weir has gone so far as to publish a pamphlet urging meeting with Russia "in a spirit of give and take, prepared to negotiate a peace on a fair and honorable basis."

The challenge is becoming of far-reaching penetration.

THE KOREAN CAT

By Louise Harding

Murder Will Out!

Your reporter heard some time ago by radio, an announcement by a Rhee agent that, if the conference in Korea did not end "satisfactorily", South Korean troops would march North; and that, in such case, South Korea had firm promises of aid from the U.S.

When this item was read this writer did not catch the name of the Rhee representative, but thereafter listened attentively to further broadcasts, to see if the startling statement was repeated. It was not: nor did it appear in next day's press. Even this much

ruth was considered too much for the "sovereign American voter": but there was very nuch more to what Rhee's man said, and the whole thing is proof of how the controlled ress conspires against democracy by withholding what the public is entitled to know, nd must know.

Oct. 23, People's World (San Francisco) published an item from New York, by Lester odney. This reveals the whole of what was said (and repeated in part for San Francisco steners) by Rhee's ambassador Ben C. Limb, on a Philadelphia program called "Junior ress Conference" over WABC-TV Oct. 19, at p p.m. Rodney writes:

> Limb told the group of young men and women that the U. S. was definitely committed to join Rhee in a resumption of the war after the 90 day conference "showed the Communists did not mean business."
>
> This caused great excitement in the audience, and one listener asked whether such a commitment exists in writing.
>
> Limb nodded smugly and said it was written "black on white".
>
> Another auditor recalled that Lester Pearson, of Canada, had said that the 16 nations that fought with Rhee were not committed to go back to war if Rhee tried to "unify Korea by force."
>
> Limb smiled and said that was Pearson's personal opinion; that Rhee had a definite commitment from the U.S. to join in a "march to the north" after 90 days; that it was in "black on white".
>
> Then he said it. After explaining the Rhee aim "to unify the country," he added, "That is why we started the war."
>
> This created further sensation, and a young man instantly inquired:
> "Do you mean to say South Korea attacked North Korea?"

odney does not write shorthand, but says the words given in quotes are verbatim, and ne rest truly paraphrased. The next day, he attempted to get a transcript of the debate, nd was told by WABC that no transcripts are made available of this program.

> Limb replied, to the inquiry:
>
> "You are repeating the phrases of the enemy", and went on to say, "You don't understand the real meaning of the word aggression." He went on to elucidate that the original partition of Korea was the real aggression:
>
> The Rhee government is the only real government of Korea, he said.

his has been the constant attitude of the U.S., which threw out the government chosen y the people and arbitrarily put in Rhee and maintained him by force.

> Aggression, said Limb, means if you live in a house and burglars occupy the parlor and you occupy the kitchen; that is aggression by the burglars, and you have to defend yourself by driving the burglars out.
>
> A listener asked whether Rhee would submit to a free election in all Korea, to choose a unified government without war.
>
> "Absolutely not!" shouted Limb angrily.

So, here is the cat very plainly out of the bag—one would think, to the embarrassnent of those who so foolishly opened their mouths and swallowed the unreasonable story ut out—without one word of proof—by South Korea and U.S. officialdom.

There was excellent reason not to believe that tale: the broadcast over Pyongyang adio, June 25, 1950, telling the Rhee forces to go back over the parallel, or the northern rmies would drive them back (Rhee was compelled to admit that such a broadcast was nade, but gave the silly explanation that the broadcast lied); the dispatch sent by Rhee orces and published in the N.Y. Times June 26, saying that the Rhee army was in Haeju —a mile north of the parallel—in the early morning hours of the 25th; the numerous ormerly published threats of Rhee that he was about to drive North; the frantic (and sucessful) efforts of Warren Austin to suppress—illegally—what the North Koreans had to ay before the "Security" Council in the summer of 1950; the absolute promise of Austin

to present proof that the North "invaded", and his complete failure to do so; the fact that U.S. army men (brigaded with the South Koreans in all their engagements, according to Gen. Roberts) never presented one word of confirmation—all these, and many oth circumstances spoke against the official tale, which resulted in the Korean War with its estimated three million casualties.

Now Limb speaks out. Let it not be thought that was any slip of the tongue. Limb was doing a little blackmailing. These are critical days at Panmunjom. We have not heard about this, but there is a report from Kaesong, October, printed in Korean Independence, (Oct. 21, Los Angeles), stating:

> General Thimayya (Chairman Neutral Nations Repatriation Commission) told nearly 100 correspondents of both sides "there are tight organisations existing in the camp. It appears that no POW can be disloyal to these organisations." "It is incorrect to say that all of these 23,000 POW's do not want to go north, because over 110 have got out and wanted to go home. In the process, some of these people were battered."
>
> "This makes us wonder whether there are still more who want to go back but have not the courage to do so."
>
> Gen. Thimayya said, a large number of weapons including daggers have been made inside the camp. Returned Korean and Chinese POW's have told hov these weapons were made in the camp by Kuomintang and Syngman Rhee agents for the purpose of killing the prisoners who dare to express the desire to retur to their families and fighting the Indian troops in the event of "mass breakouts.

The other evening, your reporter heard a speaker on radio station CBS mention that the "Reds" were objecting to such terrorization. This, said he, afforded proof that the Communists do not want peace!

THREE BOOKS ON NEW CHINA

Reviewed by Nora Rodd

Five Stars Over China, 400 pp., published by the author, Mary Austin Endicott, care of Far Eastern Newsletter, 134 Glenholme Ave., Toronto, Ontario.
China's Feet Unbound, 200 pp., by Wilfred G. Burchett, Lawrence & Wishart, Ltd. 81 Chancery Lane, London, W.C. 2, 5 shillings.
China's New Creative Age, by Hewlett Johnson, Dean of Canterbury, Lawrence & Wishar

Mary Endicott's book is an appeal to all who long for peace, and it breathes this longing of the Chinese people after more than one hundred years of war. It will appeal to those who are interested in the vast changes that are taking place in this second largest country of the world, with an area roughly the size of Europe, and a population, according to the new census, of around 600 million. It will appeal to engineers and agriculturalists who are watching the taming of rivers and reclaiming of desert lands; to educators and cultural workers; to women who have carried on the age-old struggle for equality, and to all who love little children...

But the book makes a special appeal to those of the Church. The Endicotts spent twenty-two years as Canadian missionaries in China, and there Dr. Endicott was born, the son of missionaries. Their "roots are sunk deep in the Chinese Church." In 1952, as guests of the Chinese Committee for Peace, they visited China for four months, after being away for five years. Meantime they had published the monthly bulletin, Canadian Far Eastern Newsletter, now in its sixth year, and had become very active in the World Peac Movement. Dr. Endicott is a member of the World Peace Council and President of the Canadian Peace Council.

There is much confusion about China in the Churches of the West. There is wonder at the hope of a new life that is lifting up men's heads—men in whom hope and intelli-

gence were not expected to exist; there is shame that Western Christendom could so long be "indifferent to the vast suffering and need," and there is fear of this new life that is taking place outside the Church.

In the foreword Dr. K. H. Ting, Anglican minister and President of the Naking University Theological Seminary, tells of the healthy developments within the different religious denominations, and quotes one pastor as saying,

> Today I only want to thank God—for China, for our people, for the new quality of their life, for the great opportunity of opening up the Church, I cannot but thank God.

The author looks back upon her years in China, happy but for the frustration "that we could do so little for the Chinese multitudes who needed so much." She still found the life of the peasants "austere," but the Land Reform Movement with its slogan, "Land to the tiller," has brought the world of light to the village. Now the village women can sing their song of rejoicing,

> Those who tasted the bitterness of life saw the sun,
> They burst the old iron door of feudalism,
> Who could have believed the iron tree would blossom?

A compelling story is that of the Huai River Development which is harnessing the waters of North and East China—not only to control floods, but to prevent them, and banish famine forever—and of the young woman who is chief assistant engineer. "Her eyes glowed with the fire of one who knows she has invested her life well."

Beauty for the few there has always been in China, but not for the unfed ragged millions. Mrs. Endicott recalls how Mao Tse-tung, being a poet and a philosopher as well as a political leader, considered the part literature and art could play in the revolution,

> ....The people had need of novels, pictures and plays that made them confident of ultimate victory. "Our first task is not to embroider flowers upon silk, but to send charcoal to snow-bound people," said Mao Tse-tung. Above all, artists must live in close contact with the people....Help to develop new talent among the peasants and workers....

So there is realism in painting, and when the worker sees himself dramatised in woodcut, or play or story, he looks upon himself and his fellow-workers in their true stature —no longer "little men"—and this gives him confidence to play his part in the new society. The immediate goal is a living standard which will give leisure to all, "first to popularise the arts, and then to refine them."

And so there are children's theatres where children not only see plays, but also write and act them. And there are art schools to develop cultural leaders, where young men and women come after work to sing, and dance, to paint, and to tell stories. "They begin to compose songs, write plays and give public performances." It is the goal of the Trade Unions to have a cultural club in every factory of 300 or more. A picture shows factory workers dancing during the noon hour. Not art for art's sake, but for the people.

The book closes on the theme of the Church and Peace. Western, Canadian Christians, all who have been silent during these years of the development of the atom bomb, and its destruction of Hiroshima; during these years of war in Korea, in Malaya and Indo-China, and now in Africa; these years of mass killings by jellied gasoline and germ warfare—let all ponder the words of Dr. Marcus Chen, of the Chungking Theological Seminary, and well-known in the West,

> ....I would like to ask why Christianity has failed in the United States and the United Kingdom?....The Church has confused imperialism and religion.

And the words of Dr. Y. T. Wu, leader in the Y.M.C.A. and in the Church Reform Movement,

> ....What part will the Church throughout the world take to prevent the madness of extended war?....Unless there is a reformation the Church will disintegrate, and God will use other ways of bringing salvation to men individually and socially....
>
> It was for (His) revolutionary teachings, which challenged the authority

of the priests and those who used them to maintain the old economic and social order, that Jesus was killed.

Wilfred Burchett, Australian author and correspondent, is best known for Wingate Adventure, the story of the late Brigadier Orde Wingate's campaign in Burma. With Alan Winnington, he wrote Koje Unscreened (reviewed in ONE, July, 1953), which exposes the policy of terror behind the U.S. prison camps in Korea.

China's Feet Unbound is the first book to tell of the great works of reconstruction in the Chinese People's Republic. From the moment he leaves Hong Kong, where Chinese are still "kept in their 'place' and where white supremacy is the key-note of the administration," until he closes with the vast canvas of the Huai River Development, th author carries the reader along with the swift tempo of the changes taking place.

On the train with its all-women crew, the author sees compartments for mothers and children, with nurses in attendance. He learns of the powerful Railway Trade Unio In North East China alone there are over 1800 clubs and almost 200 well-equipped libraries, aside from schools, theatres, sports fields....

More than 80% of China's 600 millions are peasants, and changes in village life ar fundamental. Near Peking Burchett visits a 1000-year-old village with 700 families; half of them never had any land before, and the peasants worked years for the landlord without pay. Few ever left the village excepting to till the land around it. It was not safe to go beyond the walls, and besides, why should illiterate peasants travel? Now everybody is studying, and the low taxes are a joy to pay.

In the foothills of the Tai Han mountains nestles the coal-mining town of Feng Feng The miners live in warm neat cottages, no longer in holes in the ground. "Three hundred miners have been promoted to executives, and sixty sent away to train as enginee

One-sixth of China's industrial workers are in textile factories. Before the revolution 90% were illiterate. Liu Liu-shi was married at fifteen, and sent into the mill by her mother-in-law. Her baby was born in the washroom and kept in a tiny box under her loom. He is one that survived, and "is playing happily today in the factory nursery.

Cultural work is based on the closest unity between artists and workers. It is a firm tenet of the new society that "the people provide the inspiration and the raw material for all works of literature....and now the people themselves are being rapidly brought forward." Wu Chang-yang is a 22-year-old writer and student. At nine she wa sold to a rich peasant family as a child "bride," and not until liberation was she able to satisfy her great eagerness for learning. Beginning with two characters a day, she traced them on her stomach after she went to bed at night...."'The people wonder why I laugh so heartily. It bursts from my very heart.'"

But the women won this new freedom. The young women joined the guerrillas, and the older women tilled the land and nursed the wounded soldiers. The day of prostitution and baby-strangling is over. "In the last year of Kuomintang rule 6,500 babies were abandoned on the streets of Shanghai....Tokyo has 300,000 prostitutes, and in 1950 there were two million abortions in Japan...."

The author spent the early summer of 1951 along the Huai River and its tributaries, "watching the greatest army of labor ever mobilised for a peaceful project in China Forced labor? The peasants remembered what floods were like, "'We ate elmtree bark grass and roots....For years no crop was reaped in the autumn.'" More applied than could be taken. They know they are building for themselves and for their children— "the three million on the Huai and the five million throughout China....in one of the great est works for peace and livelihood ever undertaken by any nation."

The Dean of Canterbury had travelled China from end to end in 1932, "when China groaned under the blows of enemies external and internal....when women were serfs to husband and state, and where graft went hand in hand with poverty, ignorance and disease." Then in 1952, accompanied by Mrs. Johnson (whose maps and drawings add much to the book) he visited New China and saw "the new creative beauty,...the beauty of a purpose providing scope for every man, woman and child to become what the gods meant them to be."

With the practised eye of an engineer, Dr. Johnson appraises the accomplishments in agriculture and industry as Wilfred Burchett and Mary Endicott have done. Like them he rejoices in the freeing of women, and in the flowering of the new culture. But it is as a philosopher and great Christian leader that he writes with deepest feeling. He knows the power of religion on men's minds,

> Religion can serve the deepest needs of honest men. Bent and twisted it can serve the purpose of unscrupulous men....Never more so than now...."Religion is at stake!....Arm to resist!" It is a trump card.

The Dean finds full freedom for the Church in China, but the Church must sever itself from the imperialists of the West. Chou En-lai, the Premier, expresses this policy,

> Christians must be aware of 'being used'....The Church must give up its non-political attitude, for politics is inseparable from the responsibilities of good citizenship.

But the invasion of Korea, and finally the use of germ warfare, have broken all bonds of the Chinese Church with imperialism. When Dr. Johnson returned to England he brought with him manifestos presented to him by the Chinese Christians challenging the Christians of England to join them in denouncing this "act of wickedness never equalled before." There is no doubt about the reality of germ warfare in the minds of Chinese Christians. An appendix gives these documents in full, with signatures, Catholic as well as Protestant.

Dr. Johnson believes that leaders, as "focal points in the Revolution," demand careful study. From many he chooses four. Chou En-lai has been characterised by Dean Acheson as the ablest diplomat in the world, not excepting Churchill. A leader in the Third Revolution and in the Long March, "his courage, tenacity and resolute action made perfect balance with his wide knowledge and cultured intelligence." Chu Teh, also an intellectual, was brought up in luxury, but he had sympathy for the poor and agreed with Sun Yat-sen's principle of land to the tiller. He served with the Kuomintang until he was ordered to crush the Communists. Then he joined forces with Mao Tse-tung to build up a people's army for partisan warfare. He has never been defeated by any general sent against him. Peng Teh-hai had much to do with shaping the character of the later Eighth Route Army. Like Mao Tse-tung he neither smoked nor drank, and he was a serious student. "He slept little and rose early." He was very fond of children, and took to his heart the "Little Red Devils" whose only home was the army. He had himself been turned adrift at nine.

"Mao Tse-tung is revered by one quarter of the human race!" Born of peasant stock "he has great compassion for China's suffering folk, and an intense belief too in organisation ending their suffering." As a student he gathered round him a serious-minded group of youth "'disciplined in character, determined and ready to make sacrifices for their country.'" He knew the hunger of the peasant for food and for land, and under his leadership the whole peasant population was gradually swept into the Revolution.

"It is the centre of gravity that has changed," says the Dean. "There is a new morality."

> Just as no small child is allowed to work in a Chinese factory, so no adolescent is allowed to overwork. There is a new honesty....and self-criticism is the life-blood of the new order, "Am I living my life to the best advantage? Am I working well and efficiently?" The intellectual is shocked when he recognises the cost of his education in relation to the earnings of a peasant family, each year costing the combined income of a dozen or so of these poor, toiling peasants...

And the source of the new morality? The example of the People's Liberation Army, the moral outlook of the leaders and the blood of the countless martyrs who have died in the cause. "A morality based on action, humane action, the attitude to brother man." It is this new morality which is challenging our West today: the real foe to imperialism:

> The morality which seizes upon the power that science gives is morality of the highest order....The thing is morally right, scientifically correct. It is a summons to all that is best in man, and it is invincible. No massed attack of privilege can ever prevail against this great new thing. Those who assail it do so at their peril. It is a rock unshakable. Those who fall against it will be shattered in the fall.

LETTERS

As of this day I am no longer a member of the Editorial Advisors of The Protestant. My resignation is sent with regret because I have felt that you and The Protestant started in to make a grand contribution to the insights of the people and to raise the moral level of their thinking. To do this it is necessary to provide a critique for all camps of power. God's standards are to measure all the creations of his creatures.

In these latter months if not years there has been a failure to live up to the promise of The Protestant and a moving away from that high level which The Protestant at one time maintained.

Bring out the early issues and then compare.

My personal greetings to you include a hope that all is well with you as far as health and home is concerned. My hope also includes the proposition that God's Kingdom is not yet built anywhere and that the dialectics of history will see to it that the sticks and stone as well as the beams of the structure will include pieces from various corners of the earth—ours as well.

(August 15, 1953) Rev. Donald Lothrop, Community Church, Boston.

Enclosed please find check for my subscription and a small contribution to your work, I wish it could be what I would like it to be. I receive more information from ONE than from any other single periodical or magazine that comes to my desk....I particularly admired your frank and courteous article regarding Bishop Bromley Oxnam's defense of himself and his neglected opportunity to defend the Cause. The Cause is always greater than the unit in the Cause, when the Cause is truly understood.

Rev. R. Ross-Shannon, First Methodist Church, Chesterton, Indiana

Greetings and best thanks for the last 2 issues of ONE, which have been read with great interest and admiration for your clear and forceful statement of the pertinent issues. The regrettable fact is that so fe will or can appreciate these issues, but in the Higher Court there can be no doubt about the verdict.

Socrates said, "Truth beareth away the victory," and we may be sure of this eventually, whatever present appearances may indicate.

Thomas Campbell, Brooklyn, N.Y.

....It is a great encouragement to get ONE regularly. I wholeheartedly approve of the change in title. The new title is good.

How pathetic was the affair of Bishop Oxnam! and how tragic that one whose name in years to come would at least have received honourable mention when the history of 20th century America came to be written should undo it all so that in future his name will be able to be mentioned only with shame.

I have always thought that it was a very daring thing to claim the name of Christian. It means so much in richness of character and in depth of outlook. Above all the men and women who bore the name in the early centuries were people of courage. They faced all the terror the Roman Empire could produce and beat it. And today people who call themselves Christians scuttle away from all their own principles because of a newspaper or a committee. It is so utterly pathetic.

But as Swinburne once wrote:

Where three men hold together
The kingdoms are less by three.

And there are more than three of us—far more. So we may take heart. It is a fascinating century and truth is winning.

Rev. Stanley Evans, London, England

....As before in The Protestant, all the material filling the pages of ONE is of excellent quality, informative and justifiably unsparing in its criticism of what it finds to be wrong in individuals and governments....

A. Garcia Diaz, New York City

....While I was reading the wonderful "Rosenberg Letters", your September issue ne to hand and there I read something different—the murder not of a body, but of a l. Self-murder at the dictates of the same forces who murdered Ethel and Julius senberg. What a contrast this Bishop Oxnam presents. What a pitiful degradation of nan who once walked amongst his fellows with his head held high. "I will go on my ees, nay, I will go on my belly and crawl, only please be gracious to me. Let me keep living, even tho I'm spiritually dead." A truly shocking bit of business. If only this rch dignitary had had the least fraction of Ethel Rosenberg's courage, what a blow he ld have struck for decency and freedom. Had he stood on the dignity of common man- d and declared, "Yes, I was an adviser and a supporter of The Protestant. I have noth- to hide and nothing of which I need be ashamed. As an American citizen I have the ne right to support it as you and your kind have to oppose it and as a Bishop of the rch of Christ I have the solemn duty to approve of and give my aid to this or any other rnal that stands for peace and human well-being." What a clarion call he could have en to all that is best in America. It's not too late, even yet. He can still discover his nhood. Peter denied his Master three times. "Bishop Oxnam how often for you? Do serve Christ and humanity or do you serve Joe McCarthy and the gang of book-burn- who seek to destroy democracy and freedom in America? 'Choose ye this day.' And vever powerful he may be, however much wealth he may have accumulated, don't ose Barabbas."

"Find again your lost manhood, rescue your soul from the pit McCarthy and his kind ve dug and whatever happens to your body, your name will live forever with that of the utiful, the brave Ethel and Julius Rosenberg."

William Gallacher, Paisley, Scotland.

EDITOR'S POSTSCRIPT

In October, 1941, your editor formulated a petition to the President which was signed over 1000 Christian clergymen. This petition pleaded for aid to Britain, France and ssia in their effort to save the world from the obscenity of Berlin. A sentence of the ition ran as follows: "We know that to lose faith in democracy is to lose faith in man nself and therefore in the God who made him."

Now in Look, Nov. 17, 1953, there is an article by Bishop Oxnam in which he attempts re-launder American Protestantism's reputation. In doing so he accuses J.B. Matthews, ef traducer of Protestant ministers, of doing violence to facts. He doesn't call him a r, but it amounts to that. In the course of his controversy with Matthews he quotes m the above-mentioned petition and comments "Communist petitions do not recognize Creator." Yet he does not identify the petition as having been sponsored by The otestant. Why? Is it because he stood by and without protest permitted your editor to traduced by the Velde committee? He shamed us to save himself. Now he quotes us save himself, but fears to identify us.

We wish we had the faith that Willie Gallacher shows in saying to such a man, "It's t too late!"

Bishop Oxnam is followed in Look by Dr. Niebuhr who says Matthews "has identified th considerable accuracy the slightly more than a dozen fellow travellers in the church- ." Without taking on himself the ugly responsibility of "fingering" his old clerical mrades by name, Niebuhr manages it through Matthews.

With the most callous cynicism Niebuhr says that concerning the appeal for clem- cy for the Rosenbergs he "argued that only political considerations could justify clem- cy" and that he "did not think these were strong enough."

Such "Christian" fortitude!

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Please do not forget to renew your subscription. The burden grows heavier. We must spread the truth. Try to send in at least one new subscription for Christmas.

ONE

(Formerly The Protestant)

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